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SERMON A

4

GAINST HALTING BE-  
TWEENE TWO OPINI-

ons; preached at S. Mar-  
tins in the fields,

Syn. 7.61.33

BY

IOHN SELLER, BACHELER  
IN DIVINITIE



LONDON,

Printed by Thomas Creede, for  
William Welbie.

1611.

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A  
SERMON

AGAINST HATING BE.

TWELVE TWO O'N

was preached at, Mr.  
not in the 18th

JOHN SEEGER, PASTOR  
IN DIVINITY

LONDON 1742

Printed by Thomas Cridge, for  
William Wells.

1742

TO THE MOST REVEREND  
FATHER IN GOD, AND MY  
VERY HONORABLE GOOD  
L O R D E

George, Lord Archbishop of Canterburie  
his Grace, Primate and Metropol-  
tane of all England.



*I* may seeme strange (most reuerend, and  
mine honourable good Lorde) that in this  
learned age of the world, wherein the truth  
of Iesus Christ hath giuē so cleare a light,  
and that God of his mercie hath restored  
the Gospell vnto vs, & caused the beames  
thereof to shine ouer all Countreys, in such  
sort, as now the simple, the vlearned, the  
rich, the learned, the worshipful, the Honorable, the States and  
Princes of the world are become the Professors, and maintainers  
of it, there should not withstanding, euē in this kingdome remaine  
such a number of recusant Papiſts, as the Papiſts theſelues haue  
made their crakes and vaunt, ſtiling them all, with the name of the King.  
Dutifull and well deſerving Subiects. How Dutifull ſubiect  
they haue bene, quid audiam verbum, cum videā facta? Let the  
ſundry intended inuaſions againſt this Kingdome, and ſerraine  
practiſes abroad, procured onely by their meanes: let their trait-  
terous, and rebellious enterpriſes, their pinate plotters, machina-  
tions, poiſonings, murders, let the powder treaſon, the eternall  
ſcatter of that murderouſ and bloodie generation, the memorie  
of which moſt deteſtable and damnable fact, all the indices ex-  
purgatoriū in the world ſhal neuer be able to blot out, make ma-  
niſeſt to all the Chriſtian world, how vniuſſally, and vniuſually they  
challenge to themſelues the name of dutifull and faithfull ſub-  
iects,

D. Biſhop in  
his Epistle De-  
dicatorie to

## THE EPISTLE

icells, whose deadly hatred and unnatural practices against our Church and Common-weale, have proved by many degrees far more dangerous, then ever were the practices, and pieties, & rebellions of that cursed seede of the Cananites, Ammonites, and Jebusites, against the state and government of the Israelites, the chosen people of God. Touching the number of recusant papists in other shires, I have no great skill: it may be, it is greater in tale then it is in strength. But howsoever it be, the greater the number of the is, the greater danger accrueeth both to the Prince & State of this Land. Onely thus much I may truly affirme, that if all the Province of Canterbury were as free from that leprosie and contagious infection of Poperie, as is the Diocese of Canterbury, the Papists should have small cause to make their boast & crakes of so many & so manie. For whereas there are in the Diocese of Canterburie & Rochester, some 398. parishes, betweene 90. & an hundred thousand communicants, there were not (as I am very credibly informed) found of record the last assise above the number of ten recusant papists. So that thus much I may truly report, for the honour of the Countie of Kent, that as in the time of Iulius Caesar, they alone were in his iudgement of all the Brittaines, accounted to be omnium humanissimi: and in the time of Edward the first reputed to be omnium bellicosissimi, & therefore as Gerualdus affirmeth by a prebeminence, in right of their manhode challenged to themselves the foreward of all battails, as of right belonging unto them, because they were the onely people of the land, that were never vanquished by the Conquerour, but yielded themselves by composition: euen so at this day, considering the small number of recusants, & withall, the great number of reuerend Preachers and Pastors dispersed ouer all the Countrey, men furnished and qualified with very rare and excellent gifts, for the worke of the ministry, they may deservedly be reputed, omnium fidelissimi: the most loyall and faithfull subjects of this kingdome. A large prooffe of whose fidelitie, the late Queene of most blessed and happy memorie, found in her greatest need, when vpon the suddain arrivall of the Spanish ships vpon our Seas, by the policie and vigilancie of S. Thomas Scot, being



## DEDICATORIE.

Being then one of the Deputy Lieutenants for those parts (a knight of whom I can neither speake nor write without much honour, there were gathered together within the space of 24. houres, the number of eight thousand valiant fighting men, ready to encounter the enemy. At which time there were sundry preachers of war in that Camp, some preaching on our horse-backes, some upon the tops of trees, others in pulpits made of turf, where we might behold and see that huge Armado of Spaine, whom the Pope had blessed, & christned, by the name of the invincible Nauie, which in very few daies after, how it fell from an unmeasurable high joy to an unmeasurable deep dispaire, their great castles of comfort being overthrowne, and brought to the ground: I needs not further relate; the storie thereof being yet fresh in the memories of many thousands living this day.

This which I haue here set downe for the honour of our Kentish people, I haue written it partly to note one speciall sweet fruit of the Gospel, wherefoever it hath free passage; that is, that it seasoneth the hearts of all that sincerely professe it, with fidelity, loyalty, and all manner Christian subiection to the higher powers.

Partly againe, that it may adde some incouragement to your Gra: the more willingly (as leisure & oportunitie shall fit) to come among vs, specially whē your Grace shal come to a people so civil, and so ingenuous, so kind, & so religious, and so loving, and respectful of their Diocesan, as no one countrey of this Kingdome can afford vs the like president. Which to be true, the late most worthy B: mine old Maister, B: Whitgift, of most learned, & godly memorie, found by good prooffe, at his first coming downe into Kent, whom the whole Gentry of that Diocese entertained, no other wise then the Galathians did the Apostle S. Paul: that is, like an Angell of God, with such obsequiousnes, esteeme, and reverence as was fitting for the condition and state of so graue a Bishop, and so worthy a Prelate.

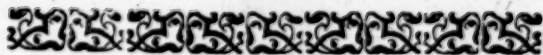
As for vs both of the Laitie and Clergie of your Graces Diocese, as wee haue great cause of reioycing offered vnto vs all, to stirre vs vp to a thankfull congratulation of your Lor: late deferred preferment, & wishall, so magnifie the great goodness of

## THE EPISTLE

God towards vs, in that hee hath advanced your Grace to that  
height of honour, to make your Grace a glorious instrument of  
much good to this Church of England, the charge and gouernement  
whereof, next under our gracious Soueraigne, is principallie  
committed; So for mine owne particular, considering the  
continuell flowe of those manifolde fauours your Grace hath  
bene pleased to shewe vnto mee, which with all due thankfulness,  
I most willingly acknowledge, hauing no other meanes out  
of my small fortunes to doe you honour, I haue presumed in a  
Christian boldnesse, by way of Dedication, to offer this paper  
present vnto your Grace, a Sermon which this last moneth I  
preached before a very honourable, worshipfull, and a most learned  
and religious auditorie of the parish of S. Martins in the  
fieldes. Thus presuming (as you see) of your Graces acceptance,  
and bolde dedicating this small and simple discourse vnto  
your Grace, which I confesse to be much unworthy your worthnesse,  
I will not cease to pray vnto God to requite, and recompence  
seuenfold into your bosome, both this, and all other your  
undeserued fauours towards me. And thus beseeching the God  
of heauen and earth againe and againe, to multiplie his richest  
blessings and mercies towards you, by giuing you honour here,  
and honour euer, in his happie Kingdome of eternall comfort,  
I rest.

Your Graces humbly deuoted  
Chaplin, in all dutie to be  
commanded.

John Seller.



## TO MY CHRISTIAN AVDI-

*tors of S. Martins in the fields.*



Eloued in the Lord, this *Sermon* was lately preached in your parish; it is now to be acted (if I may say so) vpon a Theater; & I am intreated (as it were *Theatrum* a prologue) to say vnto you, *Come and munans.*

*see.* (a) I need not to doe it, for you, (a) *Iob. 1.* who are carefull to come and heare, 46.

will (I hope) be as carefull to come & see. Cometherefore, I beseech you, and behold another *Iohn Baptisť*, in the spirit of *Elias*, preparing in your harts a way for the Lord: (b) and saying vnto you as God saith to all, *This* (b) *Luke.* *is the way, walke in it.* (c) 3. 4.

Are you desirous of a guide in this way? here are two (c) *Ifay. 30.* offering of themselves, God & *Baal*; the one will con- 21. duct you to the land of *Canaan*, (d) the other will lead (d) *Iof. 1. 2.* you blindfold to *Samaria* (e.) If you follow the one, you (e) 2. *King.* wil worship in mount *Zion*; (f) If the other you, must 6. 19. goe vp to mount *Geriſim*; (g) and there adore *Ierobaams* (f) *If. 2. 2. 3.* calves, (h) (g) *Iob. 4.* 20.

This latter is a way pleasing now a daies to many, but (h) 1. *King.* the issues thereof are the waies of death? (i) And when the 12. 28. passing bell calleth, there is so litle cōfort in that passage, (i) *Prou. 14.* that many, who haue gone it, forsake it at the last. 12.

I reade of a learned popish doctor in *Germanie*, who at the howre of his death, entring into a meditation of the insufficiencie of his merits, cried out after this manner, (k) *Alas what shall I now doe? No workes doe me any good;* (k) *Seluec none comfort me; none cheare me; Since then I finde nothing* *Instit. pag.*  
in 386.

To my christian Auditors of S. Martins in the fields.

in my selfe to stay vpon, this will I doe; Haue mercy vpon me O Lord, for thy sonne Christs sake, and receiue my soule. It is the safest way as Bellarmine confesseth, and the onely way, as the scripture proueth.

(l) 1. King. 18.22. Looke not then vpon Baal with his 450. false Prophets; (l) but looke vpon God with his seruant Eliab. (m) Baal as an Vlyses will transforme you; as a (m) 1. King. 18.30. Syren seduce you; as an Helena corrupt you; and as Naash the Ammonite make no couenant with you, vnles (n) 1. Sam. 11.2. he may plucke out your right eye of knowledge, and so bring a shame vpon Israel. (u)

(o) Deut. 32.31. Our God is not like their God, our aduerlaries being iudges. (o) He is our sunne, (p) without him it is night: (p) Psal. 84. 11. our starre, (q) without him it is darknes, our life, (r) without him it is death; and our guide, without him wee shall neuer make our pathes straight. (f)

(r) Iob. 11. 25. It is better to limpe in the strait waies of God, then to runne and rampe on in the broad pathes of Baal, you know these things, happie are ye if ye doe them. (t) In a word, learne by this godly treatise, to detest that faith, not of Iesus, but of the Iesuites, which teacheth, that you must eate your God; and may kill your King.

*Qui cum Iesu itis, non itis cum Iesuitis.*

*You that doe follow Iesus trace,  
will neuer like the Iesuites pace.*

The Lord make you as beautifull in the eyes of God;  
as you haue made your Church to the eyes of man.  
April. 16. 1611.

Your ancient seruant in the Lord,

Robert Hill.



# A SERMON A- GAINST HALTING betweene two opinions.

1. King: Cap: 18. Ver. 20. & 21.

20. So Ahab sent to all the children of Israel, and gathered the Prophets together to Mount Carmel:

21. And Elias came to all the people, and saide, how long halt ye betweene two opinions? If the Lord be God follow him: If Baal be hee, goe after him. And the people answered him not one word.



Mong other blessings which God bestoweth vpon his Church, a good Prince is one of the greatest, being set ouer his people, for the defence and maintenance of true religion and vertue. And for this cause it is, that the Apostle S. Paule willeth vs, first and aboue all other things, to pray for

*Kings, and for all that are in authoritie, that [vnder them] we may leade a quiet and peaceable life, in all godlines and honestie.* In the which words the Apostle setteth downe three speciall good things which wee enioy vnder the gouernment of a godlie and religious Prince, namely, godlines, honestie, and peace, which being ioyned together, are the onely supporters and vpholders of all Christian Common-wealths and Kingdomes: but being seuered one from an other, there falleth out a cleane contrarie

1. Tim: 2.

1.2.

B

sequels

sequelle. For what is godlines without honestie, but plaine hypocrisie? or what is honestie without godlines, but meere heathnisch gentilitie? or what is peace without honestie and godlines, but carnall securitie? Now as for honestie and godlines without peace, there can bee no great practise of either of them both.

It was a great hindrance to the people of Israel in their deuotions, when by the crueltie of *Pharao* they might not be permitted to goe into the wildernes to serue God. And afterwards in the captiuitie of *Babylon*, they were forced to sing the Lords song in a strange land: Peace and tranquillitie are euer an occasion of great increase and edification. In the *Acts* when the Churches had rest throughout all *Iudea* and *Galilie*, and *Samaria*, they were e-  
*Acts, 9. 31.* *disied, and walked in the feare of the Lorde, and were multipli-*  
*ed by the comfort of the holie Ghost.* Where wee may see how in a quiet and peaceable Church, daily teaching and preaching is of verie great force to plant godlines and the feare of God in mens hearts, and withall, discipline of manners: whereas in a Church which is vnder the crosse, it falleth out still for the most part, that ecclesiasticall assemblies are hindered and forbidden to be practised. Ministers and Preachers are either imprisoned, driuen away, or put to death: Parents, and fathers of Families driuen away out of their houses; whereby such houses being dissolued, children are bereaued of good education, godlie men are seuered one from another: in which dissipation sound doctrine is not to be had: Faith languisheth: all godly exercises in training vp of youth lieth still, and all other godlie and Christian meetings quite geuen ouer: Farre otherwise then it was vnder the raignes of *David*, *Ezechias*, *Iosias*, and *Iehoshaphat*, in whose dayes the people enioyed those three blessings before remembred; namely, godlines, honestie, and peace. All those godly and religious Kings, not onely by words encouraging the people to serue God, but by their exam-  

ples,

ples, drawing great multitudes to imitate the same zeale and seruencie, which they saw to be in such Princes vnder whom they liued. But on the other side, when God in his anger and iust indignation sendeth wicked Princes to sit in place of iudgement and authoritie, religion and vertue goeth to decay, Gods honour is defaced, the people drawne to idolatrie, the worship and seruice of God prophanely abused: the truth whereof as it appeareth by diuerse and sundry examples of wicked Kings in the holie scriptures, so in none more plainly then in *King Ahab*, of whome I shall haue occasion heereafter to speake, of whom the Scripture thus recordeth, *that he sold himselfe to doe wickedly in the sight of the Lord, that hee did exceeding abhominably in following idoles, according to all that the Ammonites did, being prouoked therunto by Iezabel his wife. For it was a light thing for him to walk in the sinnes of Ieroboam, except he tooke Iezabel also the daughter of Ethbaal, king of the Sydonians to wife, and serued Baal, and worshipped him.* In whose dayes what an hauooke there was made of the Saintes and seruants of God, what an increase there was made of most grosse idolatrie, by ioyning Gods worship and *Baals* together; what slaughter of the Prophets of God liuing in those times, which went vp and downe, wandering in sheepes-skinnes and goates skinnes, leeing destitute, tormented, and afflicted; and for the safegard of their liues, being glad to wander in the wildernesse and mountaines, and denues and caues of the earth, is plainly to be seene by the *Heb. 11. 37.* complaint and request of the Prophet, which hee made vnto God against Israel, saying, *O Lorde the children of Israel haue forsaken thy covenant, cast downe thine Altars, and slaine thy Prophet with the sworde, and I onely am left, and they seeke my life to take it away.* (Albeit the answer of God said vnto him, *I haue reserved to my selfe seven thousand men, which haue not bowed the knee to Baal:*) In this great and miserable desolation, and confusion of his Church, the Lord remembring his people of Israel, when they little

2. King: 10.  
30. 3 l.

2. King: 19.  
14.

Rom: 11. 3-4.



looked for it, and lesse deserued it, sent *Elias* the Prophet vnto them, who, the more forcible to drawe both the King and his Subjects to a sericus consideration of their sinnes, and to shew how greatly the Lord was displeased for their idolatrous worshipping of *Baal*, tolde king *Ahab* to his face, *As the Lorde liueth, before whome I stand, there shall be neither dew nor raine these yeares, but according to my word:* which indeed according to the saying of the Prophet came to passe. For as *Elias* (moued by the instinct of Gods holy spirit) prayed vnto God earnestly that it might not raine, so according to his prayer, it rained on the earth, for three yeares and sixe moneths. By meanes wherof, the famine was so great in *Israel* for lacke of raine, that man and beast were readie to perish: and raine they could haue none but at *Elias* word, as *Elias* had told the king before the drought beganne. At the ende of the three yeares and sixe moneths of drought, the Prophet *Elias* was commaunded to shewe himselfe to king *Ahab*, and albeit hee was greatly dissuaded so to doe by *Obadiah*, whom hee met in the way, yet the Prophet was resolute, solemnly protesting to *Obadiah*, *As the Lord of Hostes liueth, in whose presence I stand, I will surely shew my selfe vnto Ahab this day.* Meeting therefore with *Ahab*, and beeing challenged by him as the author of that famine, and troubler of *Israel*, he discharged himselfe, and protested before the King, that God plagued the whole Land, because hee and his Fathers house had forsaken the commaundements of the Lord, and followed other Gods. And to iustifie his speech, he offered to prooue before all *Israel*, on the danger of his owne head, that the king and the Land were but seduced and abused by the Prophets of *Baal*, and that hee would prooue by no worse meanes then by miraculous fire from heauen, which should shew them whose sacrifice was accepted, assuring them of raine abundantly after their conuersion to the true GOD, for which cause at this time hee was sent vnto them.

*I. King:*  
17. 1.

*Iam: 5. 17.*

*I. King:*  
18. 1.

*I. King: 18:*  
15.

To this the King gaue his consent, and by the perswasion and motion of *Elias*, sent by his Princely authoritie, for all Israel, that they should gather themselves together in mount *Carmel*, together with the Prophets of *Baal*, 450. (which were dispersed throughout all the tribes of Israel,) the prophets of the groves, 400. which did eat at *Iezabels* table. The King, & the chiefe heads of the people of Israel, and the prophets of *Baal*, being thus assembled together in mount *Carmel*, *Elias* commeth to the people, and saith thus vnto them; *How long will ye halt betweene two Opinions, &c?* In the which words of the Prophet, I obserue foure speciall things worthy of consideration.

*Dimissio.*

First, he reproveth the Israelites for their halting consciences betweene two religions. 1.

Secondly, hee declareth vnto them that they cannot serue both *Baal* and God together, and that religion is not a thing indifferent. 2.

Thirdlie, hee exhorteth them to constancie in religion, and in following of God. 3.

Fourthlie, the successe which followed this reproofe of the Prophet. 4.

*In the reproofe of the Prophet.*

I obserue these foure points.

First, who it is that reproveth, *Elias*. 1.

Secondlie, the persons whom he doth reprove; The people of Israel. 2.

Thirdlie, the person before whom: King *Ahab*. 3.

Fourthlie, the thing he reproveth in the people: their wavering and vnconstancie in matter of religion. 4.

In the person of *Elias*, wee haue to obserue the great zeale, constancie, and boldnesse, which should bee in the ministers and preachers of the Gospel. For vnto them it belongeth to preach the preachings the Lorde hath bidden them, and to proclaim his vengeance against

*Mich. 3. 8.*

sinners, yea euen to stand at the gates of paradise with a flaming sword in their mouth against obstinate and vnrepentant sinners. That which the prophet Micheas saith of himselfe, *that he was full of power by the spirit of the Lord, and of iudgement, and of strength, to declare vnto Iacob his transgression, and to Iacob his sinne,* was as truly verified in his owne person, whom neither the Courtlike perswasions of the Eunuch that went for him, nor the consent of 400. Prophets, nor the fauour of two Kings, nor the danger of his owne head could driue him from the word of God: And when the Eunuch had said vnto him, *behold now the words of the Prophets declare good things vnto the King with one accord: let thy word therefore, I pray thee be like vnto the word of one of the, and speake thou good,* Micheas answered him roundly, *As the Lord lineth, whatsoever the Lord saith vnto me, that will I speake.*

*1. King. 22.*

*13. 14.*

The like zeale and courage we reade in Scripture to haue beene in *Elizeus* the Prophet, vnto whom when King *Iehoram*, *Ahabs* son had sent to know of him what successe his battell intended against the King of *Moab* was like to haue, the Prophet very boldly answered the King after this manner; *What haue I to doe with thee? get thee to the Prophets of thy Fathers, and to the Prophets of thy mother, and said moreouer vnto him, as the Lord lineth, in whose sight I stand, if it were not that I regarde the presence of Iehosaphat the king of Iudah, I would not once haue looked towards thee nor seene thee.* But of all others commended in scripture for zeale and courage, the prophet *Elias* may carie the praise from them al: Of whom in Ecclesiasticus it is thus reported, *that he stood like a fire, and his words burned like a lampe, and because the people of Israel could not away with the commandement of the Lord, by the word of the Lord he shut the heauen, and so brought a famine vpon them. He was appointed to reprove in due season, and to pacifie the wrath of the Lords iudgement before it kindled, and so to turne the hearts of the Fathers to the children, and the hearts*

*2. King. 3.*

*13. 14.*

*Ecclesiast.*

*cap. 48. 1.*

*Malac. 4. 6.*

of the children to their fathers. Vnto the which place the Angell Gabriel prophesying before hand vnto Zacharie, what manner of person his sonne Iohn Baptist should be, alludeth, saying; *that he should goe before the Lord in the power and spirit of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust, to make readie a people prepared for the Lord.* O that all the Preachers and Ministers of this kingdome were so possessed with the power and spirit of *Elias*, that by beating downe sinne and wickednesse, by the sword of the spirit, and by giuing knowledge of saluation to the people of God, they might prepare the waies of the Lord by pulling downe the mountaines, by raising and filling vp the vallies, by making crooked things straight, by making rough waies smooth; *By the mountaines are understood, men that are very high and proud in the opinion of their owne righteousness, which by the preaching of the Gospell shall abate their pride, and so come to Christ. By the vallies are meant, men that are viterly despaire of all men, and altogether lining in dispaire: such shalbe raised up to the fellowship and communion of the kingdome of heauen: By crooked things are signified such things as haue beene warped and writhed sundrie waies, which shall be made straight by the leuell and squire of the Gospell. For how shall a young man (saith Dauid) cleanse his waies, but by ruling himselfe after the word of God. As for the rough waies that shalbe made plaine, they are called rough by reason of the thornes of manifold vices, and naughtie desires and lusts, the short is, that the course of all things shalbe changed to such contraries, that all impediments and lettest that shall hinder the course of the Gospell, shall be broken, and so the Preachers of Christs sacred word & Gospell, shall make readie a people prepared for the Lord. But alas we are fallen into these miserable daies, euen the worst and last daies, that we are so farre off from suffering our selues to be reproued when we sinne, that we doe reioyce when we doe wickedly.*

Luk. 1.17.

Psal. 119.9.

We

Wee cannot abide to haue our faults touched. Our Pride is growen as high as the Heauen : our couetousnesse is sunke as deepe as hell ; and yet wee cannot in any wise suffer ourselues to be reprov'd. Wee say to the preachers , Peace , and talke not vnto vs in the name of the Lord ; tell not vs of the Scripture : Tell not vs of Christ, of *Peter*, of *Paul* : wee bid the preacher speake vs faire, and we bid him blesse those things, which are accursed by Gods owne mouth. Nay, manie there are which are already wearie of the Gospel, and wearie of their preachers, they call them Pulpit-men of the spirite, Priests, and I know not what, as though themselues had nothing to doe with the spirite of God. They say the Preacher is too busie, hee medleth with that he knoweth not. Yes, thou foolish man, he knoweth it well enough. He knoweth that pride is pride : that extortion is extortion : that couetousnes is couetousnes : that sacriledge is sacriledge : that vsurie is vsurie : that sinne is sinne : and thou, and thine owne conscience knoweth it too, if thou wouldest be known of it.

But God is iust , and as the extreme disdaine of Gods truth, and his holie Gospel, deserueth the extremitie of Gods vengeance ; So can it not bee without speedie, and earnest repentance, but that this Gospel, that we are already so wearie of, shall bee taken away from vs ; euen the kingdome of God, which is the true vnderstanding of Gods word, shall be taken away from vs : And then, what can there remaine, but blindnesse and ignorance, which is the kingdome of the diuell.

But this is the only comfort that Preachers haue in this great contradiction and opposition of the worlde, that if they haue a carefull endeouour to discharge a good conscience in crying out against wickednesse : and lifting vp their voices, like a Trumpet against the disorders of common life, God Almighty will so arme all such zealous preachers, with such an inuincible strength and constan-

cie, that all the powers of the world shall neuer be able to overcome them.

*Bee not afraide, (saith God to the Prophet Ieremie) of their faces, for bekolde (saith hee) I haue this day made thee a defended citie, and an iron pillar, and walles of brasse against the whole land, against the kings of Iuda, and against the Princes therof, against the Priests therof. & against the people of the land. They shall fight against thee, but they shall not preuaile against thee. For I am with thee, to deliuer thee, saith the Lord. Ier. 1. 18.*

What saith S. Cyprian, Shall the invincible Tenis of Christ, defended with the strength of the Lord, giue place to the terrors and threatnings of men? Shall the Church yeeld to the Capitoll? Shall the outrages of madde men be greater then the iudgements and censures of ministers? No, God forbid, it must not be so. For, are not the preachers the lights of the world, and therefore appointed by God to cspie faultes? are they not the voice of *Iohn Baptist*? why then should not they crie out against sinnes? Seeing therefore, they are the seers of the Lorde, they must not be blinde: and being the Lords criers, they must not be dumbe, nor tongue-tyed. And thus much touching the person of *Elias*.

Lib. 1. Epist.  
ad Cornel:

In the person of king *Ahab*, I note how stronglie and forcible an euill example of a wicked Prince, draweth the people to imitate, and to make all the subiectes with whome they liue, as like vnto them in naughtinesse, as Bees are like vnto Bees.

*Regis ad exemplum totius componitur Orbis.*

Wee all knowe the force of Example, *Like people, like Priests: like iernant like Maister: like maide, like Mistris: like buyer, like seller: like lender, like borrower: like giuer, like taker to vrie.* So that the greater the example is, the greater autoritie it hath to draw to similitude. *Esa: 24. 2.*

When *Abimelech* cut downe his bough and bare it on his shoulder, then all the people did so and followed him. *Iudi. 9. 48. I. King: 12. 28.*

When King *Ieroboam* made two golden Calues, no great

maruell if the people straight-waies beganne to Sacrifice in *Dan* and *Bethel*. *Dionysius* had no sooner left off the study of *Philosophie*, but all the Courtiers by and by gaue it ouer.

Princes therefore, and such as are placed in higher degrees, had need to take heede, and diligently to beware how they sinne the sinne of *Ieroboam*, which not onely sinned himselfe, but caused *Israel* to sinne, and so binde two sinnes together. The reason is, because the verie credite, and countenance, and prioritie of their places, being so eminent, makes others the bolder to sinne, because they sinne with such actors. And yet this may seeme strange in the corruption of mans nature, that the common people are more easily giuen to follow their euill exâples and offences, then ready to take benefite of the good gouernement of godly and religious Princes.

2. Chron:  
17.6.

*Iehoshaphat* was a good king, who lifted up his heart vnto the wayes of the Lorde, walking in the first wayes of his father *Dauid*: yet was not his good example so potent and forcible to retaine his people in the profession of the true worship and seruice of God, as the euill example of *Ahab* was of power to entice his Subiects to become worshippers of *Baal* the Idoll of the *Sydonians*.

And whereas *Iehoshaphat* in pollicie ioynded affinitie with *Ahab*, and gaue his Sonne in marriage vnto *Ataliab*, daughter of *Iezabel*: beeing perswaded that by this matche there would growe a perpetuall peace betweene the two kingdoms, being by blood so neerely conioined together; and withall, conceiuing an assured hope, by this means to reduce the ten Tribes to the true worship of the God which then flourished in *Ierusalem*: he was deceiued, & so farre off from attaining to his wished and desired ende, that the Kings of *Israel* stood most stiffie in maintenance of their priest-mate idolatrie, and by their wicked exâple, drew almost all *Juda* to the same most abominable worship of *Baal*. For as the storie of the scripture



recordeth, Iehosaphat was no sooner dead, but Iehoram his sonne by the counsell of wicked Athalia his wife, being placed in the kingdome of his father, and making himselfe strong, slew all his brethren with the sword, and so continued to walke in the way of the kings of Israel, the reason whereof is set downe by the holy ghost, because he had Athalia the daughter of Ahab to wife, but the Lord plaguea him, because he made Iuda and the inhabitants of Ierusalem to goe a whoring. as the house of Ahab went a whoring, and had slaine the brethren of his father which were better then himselfe. So that after many calamities that befell Iehoram the king for his falling away from God, the Lord smote his bowelles with an incurable disease, and so after two yeares his guttes fell out with his disease.

2. Chro.

21. 4.

2. Chro. 31.

15.

His sonne Ahaziah partly moued by the example of his father to commit idolatrie; partly egged on by the perswasion of his mother Athalia, who counselled him to doe wickedly, and principally choosing onely such to be his counsellors, which were of the house of Ahab, which were indeed to his destruction, going with Iehoram his uncle the sonne of Ahab to fight against Hazael king of Aram, was slaine by the hands of Iehu, whom the Lord had annointed to destroy the house of Ahab, whose destruction came of the Lord, because he ioyned himselfe with goddes enemies. After his death Athalia seeing that her sonne was dead, to the intent there should remaine none of the royall progenie of Dauid, that should make title and claime to the crowne and kingdome of Iuda, she arose and destroyed all the kings seed of the house of Iuda. But God almightie because of the covenant which he had made with Diuid, and because he had made a promise to gine a light vnto him, and to his sonnes for euer, stirred up the heart of Iehoshabeath the daughter of the king, and sister of Ahaziah to commiseration, who tooke Ioes sonne of Ahaziah, and stole him away from the kings sonnes that should be slaine, and put him and his nurse in the bedchamber, and so by hiding of him in the house of God during those sixe yeares wherein Athaliah raigned ouer the land, preserved his life. Thus we may see what it is for

godly Princes to ioyne affinitie with the house of *Abab*, and how quickly *Iuda* and the inhabitants of *Ierusalem* were inticed and drawne to goe a whoring, as the house of *Abab* went a whoring; whereas none of all the kings of *Israel* could euer be drawne by the voyces of the Prophets of God sent vnto thē to worship the Lord in *Ierusalem* which was the place, where the Lord cōmanded his name to be called on. We reade how the Egyptians notwithstanding the people of God continued many yeares among them in Egypt, where they might see how God was truly to be worshipped, yet for all their conuersing with them, were litle or nothing the better for them: but plaine it is, that the *Israelites* after their departure from *Egypt*, did many yeares after smell of the leuen of *Egypt*, where they saw before their eyes both calves, sheepe, and oxen worshipped in stead of gods, which caused them many times to commit most grosse, & abominable idolatrie, the reason why the nature of man is so pliable to learne all manner of wickednesse (for *dociles imitandis turpibus & prauis omnes sumus*), is because the nature of sinne is such, so potent & strong, that easily and quickly, it creepeth, and corrupteth, which in good things a man shall hardly see. A litle sowre will spill a great deale of sweete, but it is no small store of sweete, that will take away tū a litle bitternesse. A litle blacke wil marre a great deale of white: but it is not so in the contrarie. It is not so easie for a drop of water to quench a great fire, as it is for a litle sparke to burne vp a whole citie. By this which hath beene alreadie said, it may sufficiently appeare how strongly the euill example of wicked Princes doth induce, and draw the common people to imitate such vices as they see in their Princes vnder whom they liue. And let this suffice to haue obserued in the person of *Abab*.

Touching the people whom the Prophet reproveth in this, for their halting consciences, and doubling in  
matter

matter of religion, we may see the pronenesse and inclination of mans corrupt kind and nature to the most abominable vice of idolatrie. True it is, that mans nature at the first had vnderstanding graunted to the end that the truth might be learned by them, and the true worship of the one God, the onely Lord and maker of all. But the diuels malice craftily came in place, and caused men to forget their owne estate, and the maiestie of God for their owne imaginations. So that flesh delighting in her owne deuises, hath made vs prone about all other faultes, to superstition and wicked worshippings. Sundrie lawes and ordinances almightie God deliuered to his people to be kept: yet concerning none other matter, did he giue either mo, or more earnest, and expresse lawes than those that concerned the true worshipping of him, and flying of idolles, and images and idolatrie, and yet it is strange to consider how the Iewes the onely choson people of God, notwithstanding they were so often, and earnestly warned, so dreadfully threatned concerning images, so many times and so extremely punished therefore, should yet for all this, like blinde men without all knowledge and vnderstanding dishonour and diminish the high maiestie of the liuing God by the basenesse and vilenesse of sundrie and diuerse images of dead stones, and stockes, and mettalles to whom they bowed and gaue worship.

The meanes how the people of the Iewes fell to such grosse idolatrie, was partly by the inclination of their owne corrupt nature, and partly occasioned by the gentiles and heathen people dwelling round about them, which were idolaters: for thus the Prophet *Ezechiel* testifieth of them, that they were wont to say, *we will be as Eze. 20. 32.*  
*the heathen, and as the families of the countries, and we will serue wood and stone.* We see how the Iewes forced *AAaron* afore his brother *Moses* could descend from the mount, to make them a golden calfe: Vp say they to *Moses*, and *Exod. 32. 1.*

Eze. 20 28.

*Aaron, make vs goddes that may goe before vs.* Ezechiel affirmeth, that when the *Israelites* were yer in *Egypt*, they had rebelled against the Lord, and had not cast away the abominations of their eyes, nor yet forsaken the idollcs of the countrey. Yea when they were in the land of *Canaan*, they had no sooner tasted of the sweetnesse thereof, but when they saw euery hie hill, and all the thicke trees, they offered there their sacrifices, and there they presented their offerings of prouocation: there also they made their sweete savour, and powred out there their drinke offerings. We may reade and see in the booke of Iudges, that notwithstanding God sundrie times most grieuouly plagued them for their idolatrie; yet still they went a madding after their idollcs. We see that after the zealous kings *Ezechias* and *Iosias* had reformed religion, and reduced it to his ancient puritie, the people were so prone to the contrarie, that immediately the people after their de cease, returned to their vomite againe. Yea when the ten tribes were brought to Captiuitie for seruing God otherwise then he would, the tribe of *Iuda* was not by this their brethrens plague amended: nor when they were brought vnder yoke themselves, they considered any whit, the cause of their distresse, which was the forsaking of the Lord their God. When they were in *Babylon*, they went as neere as they could to the rites of gentilitie, and returning againe into the land of promise, vnder *Antiochus* they fell againe. Such is, and such hath alwaies been the violent perswasion of error, and such is the force of superstition, that alsoone as euer occasion is ministred, our corrupt nature inclineth to it, desiring alwaies of our selues to attemper goddes seruice to our outward senses. That blessed impe, our late *Iosias*, *K. Edward the 6.* was no sooner departed this life, but the common people of the land, as though they had neuer heard of God, neuer heard any Preacher that shewed them the good and right way, were mad after pilgrimages, pardons, &c: with other such

such idle toyes. No maruaile then, if al men generally being as wel inclined of their owne corrupt nature to spirituall fornication as to carnall, and that the nature of man is no other wise bent to worshipping of images (if he may haue them, and see them) then to whoredome and fornication in the company of harlots, no meruaile I say, if so many occasions being ministred partly by the Priests and Iesuites remaining in prisons, and lurking in diuerse parts of this kingdome, and partly by the comming in of forraigne Embassadours into this land, which are in right permitted to haue the free vse and exercise of the present Romane Religion, there are so many of our people, specially of women (a sex euer too credulous and apt to belecue) which are like the idolatrous Iewes, euen mad in running to heare and see a Priest say Masse, which Masse they are strongly borne in hand, that it is the most precious treasure, and inualluable iewell that euer Christ left to his Church, that the want thereof is to be redeemed not onely with the losse of an 100 markes, but with the losse of an 100: thousand liues. But to speake of the Masse, as the truth of the thing requireth, and as hereafter I will more largely proue, this I say, that the popish Masse, as now it is vsed in the Church of Rome, is a very sea of abominations, a gulf, a hel of iniquitie, the vilest villaine that euer crept into the Church of God, being so many waies derogatorie to the death and bloodshedding of Iesus Christ, wherein poore simple soules are forced to attribute diuine honour to a peece of breade, which the Papiests teach them to call their Lord and their God, and also made belecue that the very hearing of a Masse is available vnto them *ex opere operato*, that is, onely because it is said and done; and lastly, that the Masse in all respects of power and vertue is as available and effectuell for the remission of sinnes, as was the sacrifice of Christ vpon the crosse, the absurditie of which positions shall receiue a iust confutation, when I come to lay downe  
such

such arguments and proofes as may be produced out of the word of God, for the disprouing of their daily Sacrifice of their Masse.

The thing hee  
reproueth.

Hauiug thus farre spoken of the person of *Elias*, and of the person of *Abab*, and of the people, whom the prophet *Elias* thus reproueth; it remaineth now that I speake of the speciall thing which hee reproueth in them: that is, their halting betweene two opinions, not being resolued whether God were the Lord, or *Baal*. Which may seeme the more strange, that this people which were the seede of *Abraham*, the Lords owne inheritance, the dearly beloued of Gods owne soule, a people whome the Lorde had chosen among all Nations, to be a precious people to himselfe, aboute all people on the earth, in Name, praise, and glorie: A people that so many times, and so solemnlie had protested, *God forbid wee should forsake the Lord our God, to serue other Gods: the Lord our God we will serue, and his voyce wee will obey*: that this people (I say) should stand in doubt, whether that GOD that had wrought so many miracles for their deliuerance, which had brought them out of the Land of *Egipt*, with a strong and a mightie hand, which had led them, and fed them in the wilderness with *Manna* from heauen, for the space of 40. yeares, preserving them in all the way which they went, and destroying their enemies before them, & lastly in the ende, bringing them into the Land of *Canaan*, whether he were the onely true God to be worshipped and followed, or rather *Baal*, in so much, that when the prophet *Elias* had said vnto them, *If the Lorde be God followe him: if Baal be hee, goe after him*. Silence was the onely answer they made him, being not able otherwise to answer him one word.

Vnto this base irresolution the people were thus desperately brought; partly being moued through feare of so great and mightie a Prince, and so greatly aduancing the worship of *Baal*, asking *Abab* did, by the inticement  
and

and prouocation of his wife. So that perceiuing how both the King and Queene, and almost all the Nobilitie, being wholly affected & addicted to the worship of *Baal*, by reason of the weakenesse and infirmities of their faith, were not able to resolute in themselves, what they might doe, or how they might believe, standing in a maimmering this way and that way, one and the same man would sometimes worship the Lord, and an other while *Baal*, and sometimes both together, being perswaded that religion was a thing indifferent, and that it did not matter how they serued God, if they had any care at all to serue him, whether they serued him alone, or serued him with anie other. But little did this people vnderstand that religion is not as euery common matter of mans life: but a thing to be measured, not by opinion, but by truth; to be chosen, not by example, but by iudgement; to be holden, not for companie, but for conscience sake.

In this irresolution and wauering inconstancie of the people of *Israel*, wee may as in a glasse, beholde and see our selues, even the state and condition of our owne people; how manie there are yet in our dayes, which notwithstanding they haue bene bred and brought vp in this religion, which by Gods great mercy this day is professed in the Church of *England*, yet partly by the corruption of their owne nature, partly led by the mouing perswasions of recusant Papists, but specially being inticed therunto, by those false impostors & deceiuers of the world, I meane the Priests and Iesuites, beginne to call the truth of our religion into question, standing in a maze, what they may doe, whome they may followe, what they may believe; sometime in loue and liking of our religion, other while againe, being wearie of the Gospell, embracing the *Romanie* religion, falsely called by the name of the *Catholike* Religion, and so daily wauering betwene two opinions, declare themselves indeed to bee of no Religion. For whom as my daily prayer to God is and shall be, that



he would be pleased to graunt them a solide and strong perswasion in the profession and defence of the true, and onely ancient Catholike faith of Christ deliuered vnto vs in the holy Scriptures of God, and withall, such a measure of heauenly wisedome, that they may be able to discern things that differ one from another, and to giue a sound iudgement betweene that which is counterfaite, and the true Catholike faith and religion of Christ. So I could wish, that they would consider with mee, and that they would seriously ponder with earnest and vpright aduise-ment these few reasons, or motiues, which here I will set downe, which may serue in steed of so many seuerall demonstrations, to proue that this same doctrine we preach this day in all the reformed churches of Christendome, is the verie truth of the Gospel of Christ.

First, I would haue them but to weigh the beginnings and proceedings of our religion, how in a manner, all the trauels of our aduersaries haue come to nought, and how no bodie driuing it forward without any worldlie helpe, it hath taken increase, and by little & little is spread ouer into all countreys And verilie it cannot chuse but carrie great weight of perswasion, to moue the conscience of any man, to see so many kingdoms and countries ioyne together in the profession and obedience of one truth. And there is no doubt but even this day, manie thousandes are the sooner led to humble themselves to the Gospell of Christ, for that they see (to the vt speakable grieve of the Pope and his fauourites) the whole world, that is to say, the whole Church of God is contented, so willingly and so humbly to imbrace the same.

Againe, let them but consider, that they haue seene with their owne eyes, how the Gospell which hath bene preached vnto them, and which sometimes with ioy they haue receiued, euen amidst so many stormes and tempests, through death and persecution, notwithstanding the abundance of innocent Christian blood, which hath bene

beene shed ouer all the world, hath had a strange and wonderfull increase, so that the more our religion hath beene persecuted, the more still it hath increased, and this was euer reputed by the ancient fathers, to be the proper priuiledge and excellencie of truth, about all other sects, to come out of persecution as gold out of the fire, more bright, more illustrious, more eminent then before.

A third motiue or forcible inducement to iustifie the truth of the Gospel now preached, may be this, euen the due consideration of that vniuersalitie of learning, and sauing knowledge, wherewith God hath blessed these daies of ours, more plentifully, and in greater measure then in former times he hath done. In so much that whereas the Prophet *Esa* speaking of that aboundance of knowledge, which should be vnder the kingdome of Christ, in the time of grace, hath these words, *The earth* *Esa. 11. 9.*  
*shall be full of the knowledge of the Lord, as the waters that couer the sea: and likewise the Prophet Ierl, I will poure out* *Ierl. 2. 28.*  
*my spirit vpon all flesh, and your sonnes and your daughters shall prophesie: Your old men shall dreame dreames, and your yong men shall see visions, and also vpon the seruants, and handmaidens will I poure my spirit.* We may truly say in this accepted time, and this day of saluation, that these scriptures are fulfilled in our eares, euen our enemies being iudges, who haue confessed that the word of God was neuer in any age so plainly taught and deliuered, as in this time wherein we liue, that we may truly and iustly say, applying the words of our Sauour Christ to our selues, blessed are the eyes which haue scene those things which we haue scene, there hauing beene many millions and thousands of our forefathers, which detesting the Antichristian pride, & other loose behauiour of the Romane Clergie, endeavouring to serue the Lord after the precept of his owne word, desired to haue scene, but one of the daies which we haue scene and could not: who al-

though with *Lot*, they vexed their righteous soules in the middes of a *spirituall Sodome*, yet like Sea-fish, which is alwaies most fresh in salt-water, they kept themselves vnspotted of the world, and would not spot their soules with such horrible cõtaminations, wherwith the whole world almost was defiled in those times of great darknesse and superstition.

The conclusion is this; that seeing ouer all the Christian world, where the Gospell hath had free passage, all those places wheresoeuer the sound thereof is heard, are full of the knowledge of the Lord; and that on the other side, where poperie preuaileth, there is nothing but ignorance and superstition, the truth with tyrannie & cruelty being kept vnder, by reason of the *Spanishe* inquisition, that this is a verie strong motiue to perswade, that the Gospell this day preached in the reformed Churches of Christendome; is the infallible and vndoubted word of God.

4

Fourthlie, it was euer reputed and accounted for a speciall fruite of the Gospel, to teach people obedience to their Gouvernours, to vpholde the State and Maiestie of Kings and Princes, into whose hands God hath committed the sword of publike authoritie. Now our aduersaries cannot chuse but see, and all the Christian world can witnesse with vs this day, that in all these places where at this present through Gods goodnes and mercy, the truth of the gospel is taught, all such places are become more obedient to superior powers then euer they were before. That there is greater maiestie to be found, lesse arrogancie and tyrannie: the Prince more honoured, the Common-wealth and Church in far greater quiet, then in former time of corruption, when neither the Prince knewe what belonged to him; nor the subiects knewe what properly belonged either to *Cæsar*, or vnto God.

And verilie one reason to perswade anie mans conscience, that poperie is not of God, may be this: that where-

as the doctrine of the Gospel is a doctrine of obedience, which Christ both taught and acted; his Apostles both by precept and practise confirmed: & whereas the whole current and streame of antiquitie runneth the same way, that all manner of persons, yea the BB. of Rome themselves for many hundred yeares together, did acknowledge the Emperour for their Lord, liege Lord and Master, the doctrine of the present Church of Rome perswadeth flatly to disobedience and plaine rebellion. It teacheth that the people vpon the Popes warrant may lawfully beare armes against their soueraigne: that by dispensation from the Pope, they may lawfully renounce their allegiance, yea further vpon the Popes iubet, they may lay violent hands vpon him. And so the Iesuites haue deliuered it for the resolute and vndoubted iudgement of the Church of Rome, *that it is a thing both lawfull, and meritorious to kill and to murder Christian Princes professing a contrarie religion to the doctrine and faith of that Church*, poperie therfore that professeth, not a lawfulness onely, but a merite in such desperate attempts, contrarie to the manifest voyce of God, Thou shalt not kill, doth clearly conuince it selfe, and shew it selfe to be a religion of the diuell, and not of God. Let this then suffice for a conclusion of my fourth motiue, to shew, that this is the alone propertie of the Gospel, wheresoeuer true religion flourisheth, to season the hearts both of young and old with true subiection and Christian obsequiousness to the higher and superiour powers.

Fifly if long peace, wealth and prosperitie to the outward blessings of God (as vndoubtedly they be) whereby he declareth his speciall fauour vnto that Prince and kingdome, which feare him, and worship him sincerely, and with whom he is well pleased, according to his word and promises in the scriptures, that this must be an argument both of the singular fauour of god to all protestant Princes that haue imbraced the Gospel, and of the sincere

*Iere. 22. 15.*

religion professed by them wherewith he is well pleased. For of all the Kings of *Iuda*, who euer more abounded with all peace and worldly felicitie then those who were most religiously addicted and affected to the service of God, as *Iosias*, *Ezechias*, *Iehosaphat*, *Dauid*, *Salomon*? Thus the Lord spake to king *Iehoiakim* by his Prophet *Ieremie*; Did not thy father *Iosias* eat and drinke and prosper when he executed iudgement and iustice? and was not all this because he knew me, saith the Lord? What Prince was there euer in the world either more honoured or feared then *Constantine* the great was after he had once received the Christian religion? all the kingdomes this day possessed with protestant Princes, all the free cities and Commonwealths of *Helemia*, neuer were in more riches or settled tranquillitie: neuer so potent, nor so orderly governed as they be at this day, religion there hauing so free a passage, and course among them as it hath, and to come neerer home to our owne daies, if we doe but consider with our owne selues the long, peaceable and prosperous raigne of our late dread soueraigne *Queene Elizabeth*, the very ioy of Christendome, whose land in her daies, was a sanctuarie to all the world groning for the libertie of true religion, we shall perceiue that from the beginning of her most happie raigne vntill the day of her dissolution, by gods singular goodnesse, this kingdom of great Britaine, hath enioyed more vniuersall peace, the people of the land increased in greater numbers in more strength, with greater riches, and lesse sicknesse, the earth hath yeelded more fruits, and generally al kind of worldly felicitie hath more abounded since, and during the time of the Popes thunders, bulles, curses and maledictions, then in any other long time before, when the Popes pardons and blessings came yearly into the Realme, as they did in *Queene Maries* daies. And thus much for prooffe that the outward blessings of God, which he hath bestowed vpon such Kings and Princes,

and

and states as haue embraced the Gospel of his sonne Christ Iesus, are vndoubted arguments and demonstrations of the true and sincere religion professed by them.

The last motiue to perswade any Christian man, not wilfully blinde to embrace the religion this day professed in the reformed Churches, is with an vnpartiall eye to consider the great, strange and maruelous things, which the Lord hath done for the honour and aduancement of the Gospel in such places where it hath bene receiued. Is it not strange that *Martine Luther* hauing his enemies so many, so malicious, so mightie, should notwithstanding after nine and twentie yeares preaching, die quietly in his bed, in peace both of body and minde, and be buried with that honour, that fewe of his ranke and sorte was euer before? Who could euer haue thought that after such a straunge and a most cruell massacre in France about the yeare 1572. there should haue bene remaining so much as any one Protestant aliue? and yet notwithstanding all that crueltie, though fewe in number forsaken and destitute of all worldly assurances, being brought as it were to nothing, haue yet strangely and indeed miraculously lifted vp their heads againe to the terrour and confusion of their proudest enemies.

Againe how can we conceiue it possible, that the citie of *Geneua* should euer be able to hold out so long against so many intended inuasions and plottes by the Duke of *Sauoie* intending their vtter ruine and desolation, but that the hands of their armies were strengthened by the hand of the mightie God of *Iacob*, their strong redeemer, who maintaining their cause against the rage of their enemies, compassed them about with many ioyfull deliuerances, hiding them as it were a shaft in the quiver of his most carefull, and mercifull providence.

What

What was purposed and intended by that invincible Naue of the Spaniards in 88. the Christiā world can witness, that it was nothing else but to bring this noble Realme of England into slavish bondage. And did not almighty God the sonne stand vpon our gard by getting himselfe honour vpon *Pharao*, and vpon all the *Egyptians*, euen vpon that great *Armado*, which had beene so long in preparing, so that their Altar-God, their Crucifix God, their Capitolian God, were not as our God, our enemies being iudges, sundrie of the fouldiours of *Spaine* confessing, that during all the time of the fight at sea, Christ had shewed himselfe a plaine *Lutherane*. But let vs looke a litle further into the exceeding fauour of God shewed in particular to the late Queene Elizabeth, how many and sundrie times was her dearest blood sought, and how neere the bloudie traitours haue beene to the very execution of their diuelish designements, some of them and more then once or twice, in neere and priuate places with their murderous weapons in their hands, and yet behold how still they were preuented, the Lord striking them with such a suddaine trembling of heart, and astonishment of minde, that they had neuer the power once to lay violent hands vpon her?

If all this doe not suffice for prooofe of the truth on our side, and not with the Papists, let goddes speciall fauour miraculously shewed to the Kings maiestie that now is, and his exceeding blessings vpon this our countrie by his most happie entrance vnto this crowne, and successe to this kingdome, be to vs as it is indeed, an argument that the religion professed this day, is the true religion acceptable to God, & conformable to his word: but as God in all ages hath shewed his power in the miraculous and gracious deliuerance of his Church, and protection of his holie and eternall truth, so did it neuer more cleerely shewe it selfe, then in the wonderfull and mighty deliuerance of our gracious K. *James*, the Queene, the



the Prince, and the rest of the royall braunches, together with the Nobilitie, Clergie, and the Commons of this Realme, by the powder-Traytors, the papists, appointed as sheepe for the slaughter. And let thus much be sufficient to haue spoken touching the strange and wonderful things which *almighty* God hath shewed in these last daies, for the honour of his Gospell, for the better satisfaction of them which as yet stand in doubt, whether the Gospell we preach, be the onely true & Catholike faith of Christ.

But besides those men which stand at a stay, and are not yet resolu'd, which religion, I meane ours or the papists is truest, ther is risen another generation of men, that are of opinion, that there is no reall difference between the doctrine of the present *Romane* church, & the religion of the protestants, & so make a fauorable compromission, that the questions of religion betweene vs might easily be accorded, which I take to be a thing altogether impossible, the Papists standing in such termes of opposition against vs as they doe. I remember my selfe preaching at a certaine countrey parish, some three yeeres agoe, a simple countrey man commeth vnto me, and thus beginneth to question with me: Syr, your preachers make vs simple men of the countrey belieue, that there is a wonderfull great difference betweene the new & old Religion. Pray Sir, saith he, what oddes is there betweene *Our Father*, and *Pater noster*? None at all, said I, but onely this, that the one is in Latine, and the other in English. You haue answered right (saith he, and so I am perswaded) that there is no other difference at all betweene the Masse & our English Communion, but onely that the one is in Latin, the other in English. And of this opinion it seemeth ther be manie, which thinke and are perswaded, that our religion, and the religion of *Rome*, are all one for substance. For satisfaction therefore of them which thinke our English Communion and the popish Masse all one for substance, I will set downe certaine reall differences, where-

by it may euidently appeare, that the doctrine of the popish Masse, neither hath, nor can haue any agreemēt at all with the Lordes Supper. I speake at this time to men of great vnderstanding & knowledge, iudge yee what I say.

1 First, whereas all the seruice and sacraments in *S. Pauls* time, were done in the congregation, in a knowne language, the whole seruice of the Masse is saide either in the Greeke or Latine tongues, not vnderstood of the common vulgar people.

2 Christ both gaue bread, and likewise commanded them saying, *Drinke yee all of this*; the Church of *Rome* will at no hand suffer and permit the Lay-people to drinke of the Cup, calling them *Heresikes*, and *Calixtions*, that desire to receiue the Cup together with the bread, in the celebration of the Lords Supper.

3 By Christs institution the Priest and the people should both communicate together: but in their Popish Masse the Priest is suffered to eate and drinke all alone, the people standing by, and not partaking the Lords supper with him.

4 Christ at his *Maundis* instituted a Sacrament of thanksgiving, and commaunded vs by eating and drinking to be partakers of his bodie that was wounded, and of his blood which was shed the next day, for the remitting and pardoning of our sinnes.

5 But the Church of *Rome* hath turned this Sacrament into a Sacrifice. And whereas the Sonne of God saide, *Take this and eate it in remembrance of mee*, the Church of *Rome* saith, take and offer this to bee a propitiatorie sacrifice for the quicke and the dead.

6 Christ tooke the bread in his hands, blessed it, and gaue it to his Disciples: but hee did not say, looke vpon it, kneele, and knock vnto it, and worship it with diuine honour, all which the church of *Rome* commandeth to be done in their popish Masse: but as Christ took the bread, so he left it bread, whereas the popish Priest takes bread, and

and coniureth it away, by breathing vpon it.

Lastly, Christ ordained his last Supper, and instituted this Sacrament of his bodie and blood, to this ende, that we should continually remember his death vntill his second coming, and for that cause it is called *Eucharistia*. And whereas *Eusebius* saith, that Christ commaunded vs to offer vp a remembrance of his death in steed of a Sacrifice, the popish church not contēting themselves with this sacrifice of praise, and thanksgiuing, wherein we celebrate the remembrance, and as *Nazianzen* calleth it, *A figure of that great mysterie of the death of Christ*, they hold that their Masse, which they call *The daily Sacrifice of the Church*, is not a commemoratiue, but a reall sacrifice, not a figure and remembrance of that which is past, but the thing it selfe: that the sacrifice Christ offered vpon the Croisse, and theirs in the Masse is all one: that the same bodie of Christ which was borne of the Virgin *Marie*, and which was offered vp, vpon the Croisse for our Redemption, is the very same, euen *idem numero*, with that which is offered vp by the Priest, to God the Father in the Masse, for the remission of sinnes. By these materiall differences, which here I haue set downe, it is plainly manifest, that the popish Masse doth in manie things varie & swarue from the institution of Christ, as most plainly is to be seene, in the 11. cha: of 1. *Corint: vers. 23.* where the Apostle at large doth describe the whole order and institution of the Lords Supper.

And thus it is evidently to be perceiued, that the Masse as now it is vsed, is nothing else, but an heape of sinfull deuises, and abuses, inuented by Sathan and broached by Antichrist, to deface & frustrate the Lords Supper: where besides their fruitelesse praiers, and superstitious ceremonies, their priuate and halfe communion subuerteth the Lodes institution: their sacrifice derogateth from his death and blood-sheading: their adoration of bread and wine, conuinceth them of hainous Idolatrie.

But to proue that Protestancy and poperie cannot be reconciled: First, the Papiſts themſelues hold the differences betweene vs to bee ſuch: that it is impoſſible for any Proteſtant to be ſaued.

Againe, all the grounded diuines of the Proteſtants religion inſiſt vpon the ſame difference. That ſundry points of poperie doe quite raze the verie foundation of Chriſtian religion. Marke (ſaith Biſhop Iewell to D. Harding) *What yee were lately, and what yee would now ſeeme to bee: what way yee trode then, and what way yee treade now: the difference is no leſſe then betweene light and darkeneſſe; life and death; heauen and hell: ſo great a change (ſaith hee) would require ſome good time of deliberation. Which aſſeueration of that worthy Biſhop, how agreeable it is to the truth, and conſonant to the praſtiſe of the ancient Catholike church, and Doctours thereof, who would neuer yeeld, I will not ſay in an opinion, but not ſo much as in a forme of ſpeech, or in the chāge of a letter, ſounding againſt the orthodoxall faith: and whether there bee not in ſundry fundamentall points of faith, great and many differences betweene Rome and vs, let it be duely conſidered, by theſe inſtances following.*

The firſt maine point of Catholike doctrine, which the Papiſts goe directly againſt, is the doctrine of *free iuſtification by faith alone*, which doctrine D. Biſhop in his Epiſtle dedicatory to the K. Maieltie, ſetteth down as a maine herelie, that *Luther* layed for the ground of his religion: namely, *that a man is iuſtified by faith alone*. But I demaund of any ſober Papiſt, not too much wedded to the preiudice of his own opinion, what other, or what better foundation could any man lay, then that which is already laid, which is *Ieſus Chriſt*, which doctrine is the very life and ſoule of the Church.

For this was the Catholike faith of the church of Rome, when *S. Paule* wrote his Epiſtle vnto them, *that a man is iuſtified gratis, for Gods mercie for nothing, and that by the grace*

*Rom. 3. 24.*

grace of God without the workes of the law. Quite contrarie to which doctrine of the Apostle, the Papists hold iustification by workes of grace, auouching that we are not iustified before God, onely by the merites of Christ, but also by our owne doings, affirming that good workes are truly and properly meritorious, and the causes of our saluation, and that heauen is as truly the reward of good workes, as hell is the stipend of euill workes: that good workes doe fully satisfie the law of God, and worthily deserue eternall life: and that good workes wrought and done in the state of grace, are so farre meritorious, as that God should be vniust, if he rendred not heauen for the same, charging the iustice of God, not in respect of his promise, as the Apostle doth, but in respect of merite, and desert of workes. Where we clearly perceiue and see, that there is a great difference betweene the Church of Rome and vs, euen in the principall Article of our faith touching the Saluation of our soules; we beleeuing steadfastly, that it is to be ascribed to the merites of Christ, they expecting it for the merit of their workes.

Another substantiall point of the Catholike faith the Papists directly impugne, in maintaining a daily reall sacrifice of the body of Christ in their Masse for the sins of the quicke and dead, which they hold to be a very so-ueraigne, true, and propitiatorie sacrifice, & in all respects of power and vertue, as available, and as effectuell as was the sacrifice on the crosse for the remission of sinnes. For the disproofe of which most wicked and blasphemous assertion, there be sundrie arguments and proofes to be produced out of the word of God.

First if Christ could haue bene offered more then once, then must he likewise after haue suffered. *Heb. 9. 25. 26.*

But now in the end of the world he hath appeared once to put away sinne by the sacrifice of himselfe. *Heb. 9. 26.*

Therefore he cannot now any more be offered in the Masse.

2 Againe, that thing is in vaine and to none effect, where there is no necessitie it should be done: but to offer vp any more sacrifice propitiatorie for the quicke and the dead, there is no necessitie: the reason whereof the Apostle giueth to be this, because Christ hath offered one sacrifice, and with that one sacrifice, and offering vp of himselfe, hath consecrated for euer them that are sanctified, *Heb. 10. 12. 14.*

This must then be the conclusion, that there is no necessitie why we should offer vp Christ any more for remission of sinnes.

3 Thirdly, the reason why the Priests of the old law did yearly repeate their sacrifices was this, because those sacrifices yearly offered, could neuer take away sinnes, *Heb. 10. 11.* But the sacrifice of Christ once offered hath sanctified the commers thereunto: for wee are sanctified euen by the offering of the bodie of Iesus Christ once made, *Heb. 10. 10.*

Therefore seeing that Christ by that one oblation of himselfe hath purchased for vs eternall redemption, *Heb. 9. 12.* there needeth no more propitiatorie sacrifice to be made for sinne.

4 Where there is remission of sinnes alreadie obtained, there is no more offering for sinne, there needeth no more sacrifice to be offered, *Heb. 14. 18.* But Christ hath beene offered once to take away the sinnes of many, *Heb. 9. 28.* and by his owne blood he hath entred once to the holy place to obtaine eternal redemption for vs: *Heb. 9. 12.*

Therefore the Masse cannot be a propitiatorie sacrifice for sinnes, seeing alreadie by the death of Christ we haue remission of sinnes.

5 Lastly, without blood and shedding of blood, there is no forgiuenesse of sinnes. *Heb. 9. 22.*

But in the daily sacrifice of the Masse there is no shedding of blood, for they call their Masse an vnbloodie sacrifice.

There-

Therefore in the sacrifice of the Masse there is no remission of sinnes, and so by consequent the Masse can be no true propitiatorie sacrifice. Thus we see how the doctrine of the popish Masse is *ex diametro* repugnant to the doctrine of the Apostle, and to the whole order and institution of the Lords Supper.

A third very materiall and substantiall point of the Christian Catholike faith impugned this day by the present Romane Church, is this, that contrarie to the expresse words of our Sauour Christ, *thou shalt worship the Lord thy God, and him onely thou shalt serue*: contrarie to *Math. 4. 10.* the commandement which the Angel gaue to *Iohn*, when he fell at his feete to worship him: *See thou doe it not, I am thy fellow seruant, and of thy bretheren which haue the testimonie of Iesus, worship God*: contrarie to the examples of Peter and Paul and Barnabas, Which vtterly refused all manner of adoration, Paul and Barnabas renting their clothes crying out to the people of Lycaonia, *O men why doe ye these things? We are euen men subiect to the like passions, ye be, and preach vnto you that ye should turne from these vaine idolles vnto the living God, which made heauen and earth, and the sea, and all things that in them are*: and Peter speaking to *Cornelius*, (Who at his first meeting of him fell downe at his feete and worshipped him) said thus vnto him, taking him vp, *stand vp: for euen I my selfe am a man*, contrarie to the continuall and constant practise of the ancient Catholike primitiue Church of Christ, which as *S. Hiero* witnesseth, did neither worship Sunne nor Moone, nor Angell, nor Archangell, nor Cherubin, nor Seraphin, nor any other name, that is named either in this world, or in the world to come, least they should serue the creature in steed of the creator, who is God blessed for euer: contrarie to the determination of *Gregorie* the great, and first of that name, who also himselfe was Bishop of Rome, and therefore his voice to be accounted as an oracle of God, who albeit hee did well like the hating of images in the Church,



*Lib. 7. episto.  
cap. 109.*

Church, yet he utterly condemneth the idolatrous worshipping of them alleaging for prooffe thereof the place of scripture before named, *thou shalt worship the Lord thy God, and him onely shalt thou serue.*

All this I say notwithstanding the Church of Rome this day, euen in this cleare light of the Gospel main- taines and defends the worship and adoration of Angels: the worship of Saints departed: the worship of the ima- ges of the trinitie: the worship of the crosse and crucifixe: the worship of images which they set vp in their Chur- ches, to the intent the people may attribute diuine ho- nour vnto them, and lastly the worship of their breaden- God, their sacrament of the Altar, as they terme it, whom they call their Lord and their God, crying out to a peece of bread, *O Lord, O God, O Lambe of God that takest away the sins of the world, haue mercie vpon vs,* and receiue our praers.

And verily were there no other cause to induce all good Christians to depart from the fellowship and com- munion of the Church of Rome, this one doctrine of adoration, wherein they teach the common people to call the sacrament their Lord and God, and so by giving the honour of God to a creature that is no God, to com- mit grosse and manifest Idolatrie, this point alone were cause sufficient for them to detest both them and their religion for euer.

*Iere. 2. 27.*

For what oddes I beseech you is there betweene those blind Iewes, which said to a stocke, *thou art my father,* & to a stone thou hast begotten me, and those wilfull and blind Pa- pists which cry vpon the Sacrament of the Altar, in sub- stance a base and corruptible creature, *Lord I am not wor- thie, Lord be mercifull to me a sinner: O Lord, O God, O Lambe of God receiue our praers.* The one sort the H. Ghost hath traduced for a memorable, and detestable crew of idola- ters; and so may we by the like reason, and vpon as good ground and warrant condemne all the Papists liuing this day for most vile and shamefull idolaters, for adoring and

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worshipping a peece of bread. O most horrible idolatrie!

*Tully* himselfe being an heathen man could say, *Who was ever so very a foole, as to beleene the thing he eateth to be his God?* The very children in Grammer Schoole can tell vs, that the heathens that adored *Bacchus* and *Ceres*, which first found out, and taught the vse of breade and wine, whereas before they had fed on achornes, and dranke water: yet notwithstanding they were neuer so foolish, or so befotted as to giue godly honour to bread and wine.

*De natu.  
deorum.*

By this then, which hath bene already spoken, it is clearly proued, that there is no compatibilitie betweene Protestancie & Poperie, and that the diuersitie betweene vs, is of so materiall and needfull points, that if they be right, wee are wrong: if wee be right, they are wrong: both they and wee cannot be both together Catholike members of the true Church.

The reason why wee cannot account Papists for members of the true Church, is, because they maintain sundry points which go directly against the Christian faith, they doe not content themselves onely with Christ, nor with his Sacraments, but set vp other mediators in heauen, other doctrines and sacraments on earth. Besides that, as I haue already proued, they adore the creatures of bread and wine, in steede of Christ. They bow their knees to painted & carued images: they ioyne nature with grace: mans merites with Gods mercies: vnwritten verities with holie scriptures: their owne satisfactions with the blood of Christ, and so directly impugne sundrie fundamental points of the Christian faith, which generally otherwise they will seeme to hold.

*Obiect:*

But I heare some man saying vnto mee, if the case be such, the differences so great betweene the religion of the Papists and our religion, how is it possible that any Recusant papist now living can be sau'd?

I answer, that as in the rebellion which *Abolom* made *Solut:*

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against

againſt his Father *Dauid*, there were manie true ſubiects of *Dauid*, that went after *Abſolon*, to take his part in their  
 2. Sam: 15. ſimplicity, as the ſcripture recordeth, knowing nothing, wher-  
 11. vnto the trecherous plottes of *Abſolon* did tende. So no doubt charitie moueth mee to thinke that there are manie in this Kingdome, honeſt men, blinded with ſome opinions of poperie, as in the queſtions of the real preſence, or in the number of 7. Sacraments, or in the doctrine of Auricular confeſſion, or ſome ſuch ſchoole queſtion, not knowing or belieuing all pointes of poperie, which indeed is the very myſterie of iniquitie. Of ſuch I ſay, that in the ſimplicitie of their harts, thinke of the Popes doctrine, no otherwiſe then *Dauid*s ſubiects did of the rebellion of *Abſolon*; I will not diſpaire, but verily hope that ſuch may be ſaued, notwithstanding their miſperſaſion in ſome points of religion, which doe not deſtroy any article of faith, and Chriſtian beliefe.

But as for the reſt of our wilfull recuſant papiffs, which both erre in the foundation, & hate the truth of the Goſpell reuealed vnto them, which hate inſtruction, and ſtop their eares againſt the word, we offer vnto them, holding the infallibilitie of the Popes iudgemēt, the vniuerſalitie of his iuriſdiction and power, to diſpoſe of the Kingdomes of the world, which belieue free will to perſorme, and to do the actions of vertue without aſſiſtance of ſpeciall grace: which holde and maintaine perfectiones of inherēt righteouſneſſe, ſatiſfactions, merites of condignitie, propitiatorie ſacrifice of the Maſſe: which giue Gods honour to images, maintaine iuſtification by works, and ſuch like, of ſuch I ſay, I may without breach of charitie affirme, that if they ſo liue, and ſo die, in the armes of the whore of *Babylon*, they can neuer be ſaued.

Obiect.

But the Papiffs replie vpon vs, and further obiect, that if the caſe of recuſant papiffs be ſuch, why then (ſay they) we muſt likewiſe condemne all our forefathers to the pit of hell; who helde none other but the ſame opinions

wee holde this day.

Touching our forefathers, we both speake and thinke *Solut:*  
of them, as charitie leadeth vs to thinke: we take not vp-  
on vs to know either the faith or repentance of them,  
that died before our time, and therefore we commit their  
iudgement vnto God. We say with the Apostle, *The founda-*  
*dation of God standeth firme and sure, hauing this seale, The* *2.Tim:2.19*  
*Lord knoweth who are his:* and according to the scriptures  
thus wee belieue of them all, that such as helde the onely  
foundation which is Christ Iesus, in a true & lively faith,  
were all saued, although they built vpon this foundation,  
chaffe, straw, or wood: and doubt not therefore, but that  
manie thousands of our ancestours, euen in those times  
of great blindnesse and corruption, holding onely the  
same foundation Iesus Christ were saued, and so died the  
seruants of God: notwithstanding they were misled and  
carried away with sundrie errours and superstitions, for  
want of due knowledge of the word of God, which their  
pastors and leaders should haue instructed them withall.

*1.Cor: 3.15*

But for a further answer to this obiection, I say, that  
the case of our recusant Papists liuing at this day, and the  
case of our fore-fathers, liuing in times of great corrup-  
tion are not peers, nor nothing like at all.

The disparison is this: our fore-fathers liued in a time  
of great blindness, wherein there was a generall decay of  
learning, wherein all good liberall Arts and learning were  
abolished. The skie growing euen darke with the mi-  
stie fogges of ignorance, when their pastours and leaders  
were not onely *Sir Iohn lacke Latines*, but *S. Iohn lacke ho-*  
*nesties*, who could neither speake Latin, nor reade English,  
nor vnderstand the articles of our faith, nor any part of  
the scriptures, clowdes without raine, lanthorns without  
light, salt without sauer, blinde guides, dumbe dogges,  
that (as one saith) seeme to haue their soules given them  
in steede of salt to keepethem from stinking; and what  
maruell then, if the people being ledde by such blinde

guides, became blinde themselves, and fell into sundrie errors? But as for our recusant papists, they live in the learnedst age that euer was, since the time of the Apostles, when as the word of God and knowledge of sauing truth, was neuer so plentifull and flourishing as now it is.

*Lib. I. de  
bap. cap. 18.*

Againe, the errors of our fore-fathers proceeded of meere simplicitie and want of iudgement. Of whome I may say the same that *S. Augustine* saide of *Cyprian* and his colleagues, erring in the doctrine of Rebaptization; That if they had bene in his time, when vpon exact and full discussion of things, it was resolved otherwise, they would haue bene of an other minde: So verilie, if our fore-fathers, whose zeale was exceeding great, and a religious care to serue God, had liued in these latter times, and had seene the true groundes of our religion, they would most willingly haue embraced the same truth we professe this day: many thousands of them in their life time, desiring to haue seene & heard those things which wee to our vnspeakable comfort haue both heard and seene. And howsoeuer manie of our fore-fathers were in some points deceiued, yet it is manifestly to be proued that the worthiest and best learned men in former times thought no otherwise then wee doe in all substantiall pointes of Christian beliefe, complaining euen as we doe of the intolerable burdē which the Popes laid on them in those dayes, wishing the remouing of such things as wee haue removed.

*Cypri. ad  
Iuba.*

But as touching the errors of our obstinate and wilfull recusant Pap: they proceed of meere obstinacie, pertinaciously defending most dangerous errors, *Hee that is deceiued, and erreth of simplicitie may be pardoned: but after the truth is once reuealed, who so neuerthelesse continueth in his former errors wittingly and willingly, sinneth without pardon of ignominy, as being ouerborne by presumption and wilfulnesse.* And this I take to be the very case of all our recusant Papists this day. So great an oddes there is betweene simple

ple error and wilfull defence. Verily for my part I am perswaded, that there is neuer a sober and learned papist in this land, that can denie (if he will truly say, and as he thinketh in his owne conscience) but that we are come as neere, as possible we could to the Church of the Apostles, and Catholike Bishops, which Church was sound and persit, and spotted with no kind of idolatrie, and haue directed according to their customes and ordinances, not onely the doctrine this day professed in the Church of England, but also the sacraments, and forme of common praiers, and diuine seruice established here among vs: the psalmes we sing, are *Davids*: the bookes we reade are canonicall: the prayers we make are consonant to the rule and proportion of faith, and true godlinesse. And so it appeareth, that our whole leiturgie with great iudgment, and reasonable moderation, was purposely so framed, out of the grounds of religion, wherein both sides doe agree, that the papist himselve might resort vnto it, without any scruple or scandall, if faction more then reason did not preuaile.

A third difference betweene our forefathers, and our Romish recusants is this: our forefathers neuer for their part euer vnderstood the mysterie of popish iniquitie, but in singlenesse of their hearts embraced the generall doctrine of the Gospel, concerning saluation by faith in Christ: those damnable and treasonable positions which the Church of Rome proposeth to be holden, as verities of the Catholike faith, were neuer knowne in the daies of our forefathers, that is, these fundamentall points of popish religion, viz: that the Pope is gods vicegerent here on earth, and therefore superiour to the King of England.

That it is the Popes power to depose the King of England, and depriue him of his crowne.

That the Pope may absolue his subiects from their oath of allegiance to him.

4 That at the Popes commandement, the people are to  
take armes against him.

5 That it is both lawfull and meritorious before God, to  
kill, and to murder any Christian Prince, if he fall into  
tyrannie or misbelieve.

The secrets of this occupation were neuer so much  
as heard of in those daies, I meane this king-killing, and  
Queene-killing Doctrine of the papists, for prooofe where-  
of I will alleadge vnto you one famous and memorable  
example as I find it recorded.

In the wofull warres with the Barons, when King  
*John* was viewng of the Castell of *Rocheſt* held against  
him by the Earle of *Arundel*, he was eſpied by a very  
good Arcubalaſter, who told the Earle thereof, and ſaid  
that he would ſoone diſpatch that cruell tyrant, if he  
would but ſay the word. God forbid, *wile varlet (quoth the  
Earle) That we ſhould proue the death of the holy one of God.*  
What ſaid the Souldiour, ſwearing a monſtrous oath,  
he would not ſpare you, my Lord, if he had you at the  
like aduantage? *No matter for that quoth the Earle, Gods  
good will be done, and he will diſpoſe thereof, and not the king :*  
an anſwere fitting and beſeeming that moſt noble Earle  
far contrarie to the praſtiſe of our powder-Traitors,  
and likewiſe contrarie to the praſtiſe of the late popes  
of Rome, who haue beene ſo farre off from ſauing, and  
ſparing the life of Chriſtian Kings and Princes, that as  
Pope Hildebrand gaue the firſt preſident, they haue hir-  
ed Aſſacinaours to murder them, & to lay violent hands  
vpon them, as it is plainely to be proued by the praſtiſe  
of *Pius quintus*, *Gregory* the thirteenth, *Sixtus quintus*, who  
not onely reſolued that parricide of Princes was law-  
full, but promiſed both earthly and heavenly recom-  
pence to ſuch as would offer their ſeruice to kill and  
murder them. The truth whereof is clearely to be iuſti-  
fied by the letters of *Cardinal Como* written to *William  
Parrie*, wherein contrarie to the manifeſt voice of God  
him-



himselfe, *Thou shalt not kill*, he encourageth him to the slaughter of his liege Ladie and Mistresse, as to an honourable and holy exploit.

The last difference and oddes which I obserue betweene our forefathers, & our Romish recusants is this, that they, as they were generally forward and very zealous in that religion which they professed, so were they as carefull to seeke all the good meanes they could to come to the knowledge of the truth: they fasted often, they praised much, they were most diligent resorters to the house of prayer, knowing that it was the place that God himselfe had made choise of to haue his name called on: they would reade all such good bookes as possible they could come by, for their better instruction in the knowledge of God: and as it is recorded, and storied of many of them they would sit vp all night in reading and hearing, not caring for any expenses or charges, so they might attaine to come by such bookes in english as they desired: they would not sticke some of them to giue five markes for a Bible to reade in, and many of them most willingly would giue a load of hate for some few Chapters of *Saint Iames*, or *Saint Paul* in English. And therefore wee conceiue this good hope of them, euen of all such, who sought so carefully to vse all the good meanes; whereby they might attaine to the sauing knowledge of truth, although deceiued in some points, yet that they had mercy shewed vnto them, and doe rest in peace with God, and that the same God, who gaue them some measure of knowledge, and would require of them according to that which they had, and not according to that, which they had not, did receiue them into the number of his blessed and elect. But the case of our recusants is a cleane other case. They refuse almost all manner of conference with learned men: they will not, nor in deed dare, onely for the feare of displeasing the Pope's holi-

holinesse, resort to our Churches, as for 11. yeares together, in the raigne of the late Queene of most precious and worthie memorie, all the papists of this kingdome did, and that without any scruple of conscience, vntill they had receiued a countermand from the Bishop of Rome, commanding them vpon paine of the blacke curse to come no more to the Church: they are forbidden to reade the Scriptures: the Bishops in Queene *Maries* daies, caused it not onely to be accounted heresie, but to be proclaimed felonie for any lay man to haue an English Bible in his house, for his priuate solace and comfort: the learned treatises written by our men, they permit not their Disciples once to reade, but interdict them euen to many of their Seminarie Priests; no maruaile then if taking this course, the Iesuities and Priests keepe their lay followers in a perpetuall ignorance of true religion, hauing once framed them to this principle, that it is a deadly sinne, either to reade the bookes of the Protestants, or to heare their sermons, or to be present at their seruice, or to communicate with them in any religious dutie whatsoeuer. And let thus much be spoken touching the Prophets reproofe of the *Israelites* for wauering and halting betweene two opinions: It followeth in the next part to make prooffe vnto you, that God and *Baal* cannot both be ioyned together in one seruice.

*De consen.*

*Euang.*

*Li. 1. cap. 18.*

There is a speech of Socrates greatly commended by *S. Augustine*, *unumquemque deum sic coli oportere, quomodo seipsum colendū preceperat*. That is, euery God was to be honoured, as he himselfe had giuen in commandement. Vpon which principle the ancient Romanes in the time of *Tiberius* the Emperour grounding themselves, albeit they did admit the religion of all other gods, yet by no means they could be induced to receiue the religion of the God of the Hebrewse. The reason was this, they saw it necessarie that either all their idolls must be

be

be excluded, and onely the true worship of God entertained: or hee onely not admitted, the rest to be honored. For by the word of God they found they could not agree together, and contrarie to his word they would not seeke to serue him, and therefore chose rather to bee without Christ altogether, then to worship him and others with him against his will and commaundement. And verilie God will take it in better part that thou deuote thy selfe to any religion, be it neuer so bad, then to make a hodge podge of religion, and so to haue a mixture of good and bad religion together, insomuch that I am perswaded that the worship of *Mahomet* lesse offendeth God, then when such as are by profession Christians, shall giue diuine honour to a peece of bread. *As for you o house of Israel,* *Eze. 20.39.* *(saith God by the Prophet Ezechiel) goe you and serue euery one his Idol, seeing you will not obey me, & pollute my holie altar no more with your giftes, and with your Idolls.* Where the Prophet intimateth, that God had rather that the *Israelites* should bee professed Idolaters, then to pretend his holie name with such corruptions. True religion will admit no mixture, but is simple. God himselfe said, *Thou shalt not let thy cattell gender with diners kinds. Thou shalt not sowe thy filde with mingled seede: neither shall a garment of diners colours come upon thee: Leni. 19.19.* signifying that wee must sticke to one religion, which indeed requireth the whole man, and cannot endure any doubling in the worship of God, nor any blending of *Judaisme*, and *Christianisme* together: nor any reconciliation at all betweene Christ and *Belial*: betweene the table of the Lorde, and the table of diuels: betweene God and *Melchom*: It is not possible that one wombe should containe *Iacob* and *Esau*: one house the Arke and *Dagon*: one temple prayer and merchandise: one heauen *Mickaell* and the Dragon, and so God hauing ordained his Law stricktly to be kept without declining either to the right hand or to the left, giueth vs to vnderstand, that hee himselfe will be ser-

Pro: 23. 26.

I. King: 3.

ued alone, without corriuallles of his glorie, with all our heart, strength, and soule. Sonne (saith God) *giue mee thine heart: and let thine eyes delight in my wayes:* but Sathan willing to part stakes with God, crieth out with the Harlot, *Nec mihi, nec tibi, sed diuiditur:* Let honour and glorie, and worship bee neither mine nor thine, but let it be diuided. But the Lorde our God beeing a ieaious God, will not be crowded in a corner of the heart, but he will haue either all thine heart, or no part at all, either all glorie, or no glorie: *aut Caesar, aut nullus.*

Deu. 6. 4. 5

And so we are taught by the word of God in Deuteronomic: *Heare o Israel, the Lord our God is Lord only; & thou shalt loue the Lorde thy God with all thine heart, and with all thy soule, and with all thy might,* that is: we must loue God sweetely, strongly, perseuerantly. (sectionately.

Ro: 8. 38.

Loue God with all thine heart, that is, kindly and af-  
Loue God with all thy soule, that is, wisely and discreetly.  
Loue God with all thy might, that is, stedfastly and constantly; Let the loue of thine heart inflame thy zeale towards him: Let the knowledge of thy soule guide it with discretion: Let the constancie of thy might and strength confirme it: That is, let thy loue bee seruent, circumspect, and inuincible. So that thou maiest say with the Apostle, *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to seperate mee from the loue of God, which is in Christ Iesus my Lorde.* Out of that which hath bene already spoken touching this point of mingling Gods worship with the worship of any other, this conclusion or corollarie may be deriued, which is this, that if either thou serue God with any other, as Saints, Angels, or anie creature, which the Papiſts doe.

Or if thou serue him alone, any other way, then he prescribeth, thou louest him not, but thou dost hate him, yea, extreameley hate him, and shalt finde at his hands the reward

reward of a deadly enemy. Strange therefore must needs seeme to bee this Doctrine of the Papists, wherein they teach, that wee may honour God, as wee our selues can best deuise.

That if our intent be good, and our meaning be good, it skilleth not how, or in what manner wee worship him: That these kindes of worshippings of God, which come of our owne heads, without the expresse commandemēt of God, are the more agreeable vnto him, the more they proceede of our selues. Which doctrine of theirs is the maine proppe of all idolatrie, and the very roote of all superstition. For the wayes of God are not as our waies: his thoughts are not as our thoughts: hee hath bridled our deuotion, and hath taught vs to worship him not in such sort as may seeme good in our eyes, but onely as hee hath commanded vs. God commanded *Moses* to build the tabernacle, according to that order and forme shewed him in the mount, neither durst *Moses* adde or diminish any thing, or to doe more or lesse, then God appointed him. Certaine it is, that our good meanings make not our doings good. Neither is our zeale a rule whereby wee may measure out either our Faith, or our good workes, but onely the knowne will and pleasure of God.

There wanted no good intent, or good meaning either in the *Israelites*, when they made a golden calfe: or in *Exod: 3. 2. 4* *Nadab* and *Abihu*, when they offered strange fire: or in *Saul*, when he spared king *Agag*: or in *Vzza*, when he put *Leuit: 10. 2.* his hand to the Arke to holde it: nor in *Ishu*, when hee *1. Sam: 15. 22.* would needs ioyne the worshipping of *Ieroboams* golden Calues, with the worship of the true God of *Israell*: and *2. Sam: 6. 6.* yet we see how that iealous God which could neuer abide *1. King: 12. 28.* to be worshipped otherwise then hee himselfe had giuen in commandement, executed his fierce wrath vpon them all, for their consecreted religions, and halting consciēces.

And this for all the world, is the very guise and manner of worship the papists vse: True it is, they worship God,

John: 4. 29.  
 Aug. de doct.  
 Chri. l. 3. c. 9.

and they worship Christ, but not according to his pre-  
 script, but in ioyning the worship of other creatures with  
 the worship of the only true God, they proue themselves  
 to be plaine Idolaters, holding this for a most certaine  
 doctrine, *that the Crucifixe is to be worshipped with the very  
 selfe-same worship, wherewith Christ himselfe is to be worship-  
 ped.* The difference then betweene the Papists and vs,  
 in the doctrine of the worship and seruice of God, consi-  
 steth both in the mapner and the matter of Gods wor-  
 ship. In the manner of Gods worship, wee vpon iust  
 grounds doe varie from them, because that whereas God  
 being a *Spirite*, loueth only such worshippers, as worship  
 him in spirite and truth, and to that ende would haue re-  
 ligion it selfe to be free vnder very sure and most mani-  
 fest ceremonies of diuine seruice, and therefore hath de-  
 liuered vnto vs some fewe in steed of many, and the most  
 easie to be done, most honourable for signification, and  
 most cleare and pure to bee obserued. The religion of  
 the Papists is so loden with ceremonies, presumptions, &  
 deuises of men, that their manner of worshipping of God  
 in their Temple, is become now altogether Iewish and  
 carnall, consisting in nothing else but altogether in out-  
 ward and ceremoniall exercises, in the doctrine whereof,  
 ther is neither faith nor spirit, nor any working of the ho-  
 lie Ghost almost required.

Lu: 4.  
 Deu: 6.  
 De verare-  
 ligi. cap. 34.

Touching the matter of Gods worship, wherein we dif-  
 fer from the Papists, thus it stands, wee teach and hold,  
 that onely God the Father, God the Sonne, and God the  
 holie Ghost, are to be worshipped with diuine honor, and  
 no creature besides: grounding our selues vpon this prin-  
 ciple and maxime in diuinitie, that adoration is due on-  
 ly to God, and therefore that God onely is to be worship-  
 ped. And so *S. Augustine* saith, *It is very well recorded in  
 the Scriptures, that man was prohibited by an Angel to wor-  
 ship none, but onely God, vnder whom hee himselfe was a fellowe  
 seruant. And therefore hee saith; Ecce unum Deum colo,*  
*Behold,*

*Behold, I worship and adore none but God alone.* And thence he deriueth the name of religion, *quod ei vni religet animas nostras*, because it religeth our soules onely to him : But the papiſts (as before hath beene alleadged in their ſeruice) ioyn with the worſhip of God, the worſhip of Angels, the worſhip of the Crucifix, the worſhip of images, the adoration of the Sacrament of the Altar, as they call it, whereunto they aſcribe diuine honour and worſhip.

Hauiug thus farre proued vnto you that God and *Baal* cannot both be ſerued together, no more then God and *Dagon* can ſtand together, it remaineth now in the third place that I intreate of the Prophet *Elias* his exhortion to the people wherein he exhorteth to conſtancie in religion and following God.

3. Part.

3. Part.

Conſtancie, preſeuerance and continuance in the true knowledge of God, are vertues required of all ſuch as intend to lead a godly, and a Chriſtian life, and finally reſolue to finiſh the period of their liues in defence and maintenance of the true religion of Ieſus Chriſt. *He that Math. 24. continueth to the end ſhall be ſaued.* Behold ſaith God to the Angell of the Church of *Philadelphia*, *behold I come ſhortly: 13. behold that which thou haſt, that no man take away thy crowne. Reue. 3. 11.* And in the 2. of the Reuelation, thus the ſonne of God ſpeaketh to the reſt of them of *Thiatyra*, which knew not the deepeneſſe of Sathan, *I will put vpon you none other burden, but this, hold faſt that which you haue vntill I come. Reue. 2. 24.* And the Apoſtle to the Hebrewes giueth vs this aduiſe <sup>25.</sup> and counſell, *that we ſhould keepe the proſſion of our hope Heb. 10. 23. without waivering,* ſo that being rooted and grounded in true knowledge, and built vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelfe being the head and chiefe corner ſtone, we ſhould not henceforth



Ephes. 4. 14.

be children any more wauering and carried about with euery blast of doctrine, by the deceit of men, and with craftinesse, whereby they lye in waite to deceiue.

The diuell knowing full well what this hope of our saluation is, ceaseth not continually to bend his force against the foundation and fortresse of our faith. And surely, if Sathan by his principall Ministers the Iesuites and Seminarie Priests, can once shake the ground- worke whereon we build our health and Saluation (which is the affiance in Christ our God, and credite to his word) if he can but once perswade vs to retire from that hold and ground we stand vpon, as vpon an vn moueable rocke, then hath he wonne his desire: then enters he with banners displaied vpon vs, tossing vs vp & downe with euery blast of doctrine, and beateth vs downe to the pit of damnation. For the easier compassing of this his wicked designement, some be perswaded by arguments, and by reasons to forsake their faith, and so by this meanes draweth them to sundrie heresies and errours: others he forceth by torments and persecutions quite to giue ouer their hold: others againe he winneth, and allureth to himselfe with baites of pleasures to denie Christ: and so *Iulian* perceiuing that torments could not preuaile to cause the Christians to reuenge their profession, gaue them the greatest roomes and honours of his kingdom, euen as Sathan when he could not by argument ouercome our Sauour Christ, offered him all the kingdoms of the world, if he would fall downe before him and worship him. The onely powerfull meanes to withstand all the forcible assaults of Sathan is, whensoever he offereth vs to runne to the walles of faith, betaking our selues each man to his defence, as in the certaine truth of gods eternall testament. Stand fast, saith the Apostle to the Thetsalonians, and keepe the traditions, which ye haue bene taught. And to the Corinthians to the same purpose he saith *watch ye, stand fast: and quire your selues*

2. Thess. 2.

15.

1. Cor. 16.

13,

*selues like men, and be strong. Let the feare of the Lord be upon you.* Sticke fast vnto the Lord, and cleaue vnto him with a perpetuall couenant which shall neuer be forgotten. Three waies there are whereby we may grow to this resolution: first by remembering the intolerable paines of hell if wee doe reuolt; secondly by thinking of the vnspeakable ioyes of heauen, if wee continue firme: Thirdly looking vpon such who haue suffered before vs, and to propose them vnto vs for examples of imitation. And so to shew the like constancie in cleauing vnto God which they did. We haue recorded in scripture the examples of *Dauid*; of the three children, of *Eleazar* and sundrie others who for the zeale they bare to the religion of their God, were resolute to indure most cruell torments. The Apostle to the Hebrewes mentioneth such, who being strong in faith, when they were tried by racking, yet would not, or cared not to be deliuered that they might receiue a better resurrection. We haue againe in the Ecclesiasticall Histories, the examples of eighteene hundred thousand Christians in the time of the tenne primitiue persecutions which were done to most cruell deaths, onely because they would not forsake their Christian religion. And to come neerer home to our owne daies we haue examples of our owne brethren in *Queene Maries* daies, who for the zeale they bare to the house of God, were content to yeeld their backs to the scourge, their neckes to the tormentours, their bodies to the furious flames of fire, their soules with ioy into the hands of him that made them. Concerning whom I doubt not, but that euery true member of the Catholike Church, may wish from her very heart, *that his soule might die the death of those righteous persons, and that his latter end might be like vnto theirs.*

This is then the exhortation which *Elias* giueth to those wauing and wauering *Israelites*, which could not resolute

resolue whether God or *Baal* was to be worshipped, if God be the Lord, follow him, cleaue fast vnto him, and serue him with all the desire of your hearts: but God is the Lord, yea the onely Lord, therefore he onely is to be worshipped. It is the Lord onely that formeth the light, and createth the darkenesse: it is he that hath made all things, which hath spread out the heauens alone, and stretched out the earth by himselfe, it is he that can foretell things before they come to passe: it is he alone that can say my counsell shall stand, and whatsoeuer I will haue come to passe, shall come to passe: it is he that bringeth Princes to nothing, and maketh the iudges of the earth as vanitie: yea it is the euermlasting God that hath created the ends of the earth, and bringeth out all their armies by numbers, and calleth them all by their names: And therefore he onely is the Lord.

*Judi. 6. 31.* As for *Baal*, if he be a God, let him plead for himselfe against him that cast downe his Altar, saith *Ioas* the father of *Gideon*, after that his sonne had destroyed the Altar of *Baal*, and cut downe the groue that was by it. *Baal* can giue you nothing: he can doe neither good nor euill, and therefore he is no god: though a man cry vnto him, yet cannot he answer him, nor deliuer him out of his tribulation and therefore he is no God.

The Papists are much griued with vs, because we will not acknowledge the Sacrament of the Altar to be our Lord, and our God, and thereupon cast this vniust aspersi-  
 on vpon vs, and falsely charge vs, that *We call the bodie of Christ an abominable idoll*. True it is indeed that we call that an abominable idoll. Which they terme the body of Christ, and vnder that pretence fall downe before it to worship it, and call it *Lord and God*, in doing whereof what other thing doe they but make a God of a peece of bread, and vnder the name of the bodie of Christ, set vp an Idoll in the Church of God. But as for the bodie of Christ wee haue euermore confessed with *Chrysostome* that it is  
 worshie

worthie of the highest honour, as being inseparablie ioyned to his God-head in one person, sitting now at the right hand of God: and wee adore it, and worship it, euen as the bodie of the sonne of God: not onely for the turning of an hand, as the Papists vse to do, while the priest is able to hold vp the Sacrament, and that with doubt of our selues whether wee doe well or no, which thing is vterly vncomfortable, and dangerous, and full of terrours to the conscience: but we worship that blessed and glorious bodie, as that blessed Martyr *S. Stephen* did, being in heaven, at the right hand of the power of God, and therefore without doubt or danger; and that at all times, and for euer: and we belieue, and thus wee teach, that Iesus Christ, euen in the nature and substance of our flesh, is the Lord in the glorie of God the Father.

I. Cor: Hes  
mil. 14.

Howbeit we say Christs bodie is one thing, the Sacrament another. The Sacramēt is an earthly thing, Christs bodie an heavenly thing: the Sacrament is corruptible, Christs bodie is glorious: the Sacrament is receiued into our bodies, Christs body is only receiued into our soules, and entreth not into our bodies.

*S. Luke* reporteth how that the Disciples of Christ being abashed at Christes suddaine presence among them, and through feare, supposing they had seene a spirite or Ghost, our Sauour spake vnto them in this manner: *Why are yee troubled? and wherefore doe doubts arise in your hearts? behold mine handes and my feete, for it is I my selfe: handle mee, and see me: for a spirite hath not flesh and bones as yee see me haue;* and so shewed them both his hands and his feete. Euen so verily, the Sacrament it selfe, if it could speake, would speake in this manner, at the time of the eleuation to the standers by: why doe such thoughts arise in your harts, as to thinke that I am your Lord and God? Why stand yethus gazing, thus knocking your breasts, and bending your knees to me. Handle me, taste me, and looke vpon me, and see whether I haue not all the natu-

Luk: 24: 38.  
39.

rall properties of true bread: that is, whether I haue not the very forme, shape, saueur, smell, colour, and weight of bread. As for the bodie of Christ, it cannot bee broken with hands, or grated with teeth, or conueied into the bellie, as you see that I am. The bread of life cannot be felt, seene, or tasted, or discerned by any outward sence, as you see that I am: and therefore belieue them not which teach you otherwise, for I am bread, I am no God.

*Quarta Pars.*

1. King: 18.  
38.

Hauiug thus farre spoken of the exhortation of the Prophet *Elias*, wherein hee exhorteth them to be constant in religion, and constant in the confession of him, which is the onely true God: it remaineth now in the last place to shewe vnto you, what the successe was, which insued vpon the Prophets reproofe, which at the first was thus, that the people answered him not a word, standing in doubt, whether hee were the onely God or no. But a little afterwards, when they saw how miraculousslie *the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water which was in the ditch*, being moued with this strange and miraculous worke of God, they were sodainly changed in their opinions, and falling on their faces, cryed out, *the Lord is God, the Lord is God*: Where we may see, that howsoeuer it may be, that God permitteth his owne people for some certaine time, to fall into manie dangerous errorrs, yet such is his great mercie towards them, that first or last he calleth them home againe, and will not suffer them finally to perish, as here hee dealt with his owne people of *Israel*.

There is no one thing more commonly obiected by Papiists against the religion of the Protestants, then that, as they say, wee haue no miracles in our church. If your Church be the true church, if the doctrine you teach be the

the true Catholike faith of Christ, where bee your miracles, (say they) and where bee those signes and wonders among you, which may proue vnto vs, that your religion is of God?

To the which objection I answered with Chrysostome, *Opere imper-*  
*that there was a time wherein of olde it was knowne by miracles, secto. Hem:*  
*who were true Christians, who were false, and where a man* 49.  
*might finde the true Church of God indeede: but now saith*  
*hee, the working of miracles is quite taken away, and is rather*  
*found among them that are false Christians.* Which speech  
 of that learned father is truely verified this day in the  
 church of Antichrist, where the Papists can make their  
 Croisses to speake, their Idolles to goe, their images to  
 weepe, to sweate, to laugh, to shift themselves from place,  
 to light their owne lamps: Yea, the vnholly fathers of the  
 Societie of Iesus, to set a glorious countenance of their  
 miracles, tell vs in great sadnes, that with their holie-wa-  
 ter, they haue calmed the Sea, chased away mice out of  
 the countrey, and haue made barren women to conceiue,  
 and beare children. But against such miracle-mongers,  
 saith *Augustine*, *My God hath armed mee*, saying, in the *Treatise: in*  
*latter dayes there shall arise false Prophets, working signes and Iob: 13.*  
*wonders, to deceiue the very Elect of God, if it were possible.*

True it is, the Apostles wrought miracles, but it was  
 thereby to confirme the Gospel, they preached, as the E-  
 uangelist writeth, *The Lord wrought with them, & confirmed*  
*the word with signes that followed.* And the Apost: to the He- *Mar: 16. 20*  
 brues likewise saith, *that saluation at the first began to be pre-*  
*ached by the Lord, & was confirmed vnto vs by them that heard*  
*him* (meaning the Apostles) *bearing witness thereunto with*  
*signes & wonders, & with diuers gifts of the holy Ghost, accord-* *Heb: 2. 3. 4.*  
*ing to his will.* In the first beginning then, and gathering  
 of the church, miracles were necessarie. But as when wee  
 goe about to plant a tree, so long we water it, vntill we see  
 it hath takē root, but when it is once substantially grounded,  
 and branches spread abroad, wee take no more paine

to water it. So likewise, as long as the people of the world were altogether faithlesse, this meanes of miracles for confirmation of doctrine, was of Indulgence graunted then. But when once spirituall instruction had taken better place, the corporall signes surceased straight. The kingdome and Church of Christ was planted in the power of doctrine and miracles by the power of the holie Ghost. Now therefore it is against faith, if any looke for miracles againe to confirme the Gospell, which is already so confirmed, that if an *Angell from heauen*, should preach vnto vs any otherwise, then that which hath bene preached vt. to vs, let him be accursed. Seeing then, the doctrine this day taught, professed, and preached in the Church of England, is the verie same doctrine which Christ himselfe deliuered to his Apostles, and they, to their aftercommers, there needeth no other confirmation by miracles to be wrought by vs.

Thus haue I with what perspicuitie and breuitie the proportion of the time allotted vnto mee would permit, runne ouer this portion of holy scripture. The Lorde giue a blessing vnto the wordes which you haue heard this day with your outward eares out of my mouth, and by the secret working of his holy spirite, giue such force vnto them, that they may become fruitfull in the hearts of you all. And forasmuch as the Lord in these Halcion, and happie dayes of ours, hath dealt with vs in farre greater mercie, then hee hath done with any other nation besides, in that wee haue of his great clemencie these many yeares together enioyed with libertie of bodie, and freedome of conscience, the greatest ioy and felicitie that euer betided any people, euen the sincere preaching of his most sacred word and Gospell, with the right and due administration of his Sacraments, with health, peace, libertie, and quietnesse, vnder the wise, godly, and most  
peace-



peaceable gouernment of his chosen seruant *Elizabeth*, our late Queene and Mistresse, & now at this time vnder the gouernment of our most gracious Soueraign Lord *King Iames*, whose life the Lord preserve, and long continue among vs: that considering how the Lord hath multiplied his graces, and blessings vpon vs, that we may euermore continue constant and stedfast in the profession of his eternall truth, that what opposition soeuer we find in the world of fawning flatterie or persecuting crueltie, that we neuer suffer our selues to be removed from the same, but that we may strue for the truth euen to death, holding fast that which we haue vntill the comming of our Lord Iesus Christ: that we neuer halt or double in matter of religion, nor waue betweene two opinions, but that wee may stedfastly cleaue vnto the Lord all the daies of our life, that wee neuer admit any fellowship, or communion with the Church of Rome, knowing that the whole religion of poperie, wherein it differeth from vs, is nothing else but a most wicked apostacie from the ancient faith. So that being confirmed and strengthened, and established in that Gospel, which hath beene preached vnto vs, which we haue receiued, wherein we continue, and which is able to saue vs, we may euery day more and more, grow in grace, and in the knowledge of our Lord, and Sauour Iesus Christ, to the which Christ Iesus, together with the father, and the holy Ghost, be ascribed all power, glory, dominion, and Maiestie, both now and euermore; Amen.

FINIS.